

1: Steinen

SP7 Bacairi SP7

● 122

/For information on the author's problems of obtaining food and supplies on the expedition, his difficulties with his field aides, and other problems dealing with the organization of his party, see category 116, pp. 11-13, 23-30. /

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Foreword

114 In September of the year 1883 His Majesty's ship "Marie" safely delivered in Montevideo the German South Polar Expedition returning from the island of South Georgia. While the rest of the members returned home, Dr. Clauss and I remained at La Plata in order to take advantage of the favorable opportunity for a journey of exploration into the interior of South America, together with my cousin, Wilhelm von den Steinen, who was already awaiting us there, as had been arranged.

121 After my initially cherished plan to explore the Rio Pilcomayo was thwarted as a result of the expedition of Herr Thouar, which had just then been successfully completed, we turned our attention to the Schingú /Xingu/, the largest still unknown river of the South American continent, which promised interesting disclosures, especially from an anthropological point of view.

● 122 The German Minister-Resident in Buenos Aires, Herr Baron von Holleben, supported us in the most active and gracious manner. Through the good offices of the Brazilian Chargé d'Affaires, Herr Cavalcanti Lacerda, the Imperial Ministry was induced to provide us with a military escort.

114 Our trio was not unfavorably constituted for the purpose. Dr. Clauss was a physicist, my cousin a painter. The anthropological-ethnological part of the program fell to me as a physician who had already gathered some experiences from a journey around the world. My cousin had brought along the necessary instruments. He had prepared himself for a few months at the Hamburg Naval Observatory, under the kind supervision of the Privy Admiralty Councilor, Professor Dr. Neumayer; he was also helped by the latter's advice in the selection and procurement of the instruments.

[122] Since the president of the province of Mato Grosso, Herr Baron von Batovy, agreed to our wishes with the greatest readiness, success could not be lacking. Thus, we set out from Cuyabá /Cuiabá/ at the end of May in the year 1884 and reached Pará at the end of October.

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Seventh Chapter

000

March from Cuyabá to the Docile Bakaíri on the Rio Novo

/Pages 80-98 are omitted in the translation./

/98/

132 14 June. 6:40 A.M.: dry. 18.9, wet. 18.2, strat. 8, S 2-3.
Like yesterday, the south wind brings low-moving cloud masses.

● 122 Today the men are ready very quickly: off shortly before seven o'clock in the morning.

[137]
[487] Predominantly meadow, a narrow, hard path leads through it, on which one can merrily trot. A number of oxen greet us as the first emissaries. A wide expanse of campo has been freshly burned off; it is said that wild animals like to seek out these "quemadas" /see the glossary, p. 172 / because of the salty ashes. A number of curicacas (ibis); in the distance an ostrich, which Pedro and the dogs pursue in vain.

361 At nine o'clock we see the "aldeamento"⁷/see the glossary, p.170 / of the Bakaíri /Bacairi/ in the distance; four houses; the sunshine gives the illusion of slate roofs; a few naked torsos hasten inside, clothed persons step outside. In the immediate

[342] vicinity the settlement shrinks to actual palm-straw huts.

622 /99/ Daniel is on the spot and introduces us to "Captain Reginaldo." Reginaldo da Silva Nogueira, from the walnut forest /Nusswald/. A man in his forties with a broad chest, long, curly black hair, a friendly look, but silent; hat, shirt, trousers in good condition.

574 General handshaking. A half dozen, mostly young, broad-shouldered men, likewise in their Sunday best, sit on the fence of the cattle yard. The crown of creation is absent. -- Gradually the procession draws up, and everyone settles down at home. By way of greeting, sugar cane is sucked and a swallow of liquor permitted.

^ [i.e. village -- Analyst]

/100 cont./

to the Christians. It is said that they are white and friendly: one reason why they are regarded as a horde of the Paricys."

Martius has them living at the southernmost sources of the Schingú and also lists them at the sources of the Arinos and Juruena. He also classifies /101/ them under the Parecf /Paressi/ who are scattered across the watershed between Tapajoz, Madeira, and Paraguay.

Now it turns out that placing the Parecf and the Bakaírf together in this way was erroneous. The well-known closest relatives of the Bakaírf, as I wish to point out briefly in advance, are settled north of the Amazon River, and a tribe somewhat more distantly related to them, but belonging to the same group, lives in the source region of the Madeira.

I myself was familiar only with the note of Martius, and on the journey I had no idea how interesting this little tribe was



Bakaírf village.

and how many hours I would later spend pondering over its past.

It was a very fortunate circumstance that Reginaldo -- who was always ready to smoke a cigarette with me and warmed up more and more and gradually became highly amused by my notations -- had an amazing gift of quick perception and was able to express himself clearly for practical purposes in a somewhat crude Portuguese. Such an opportunity never came again later. Reginaldo was a good person, intelligent, and held the reins of his chieftainship in strong, paternal hands.

/103 cont. /

151 only Reginaldo, who joined us, laughed and said definitely that the person approaching was Clauss coming on foot. And he was right.

191 They all understood at least a few scraps of Portuguese.

648 They are on good terms with the Corof, who, they said, call themselves Kayacho. It seems that they impress them because of their rifles; Reginaldo did not like to talk about this point. One had the impression that, according to his inner feeling, he was, after all, on the side of the wild Indians and against the Whites. As a clever man, he took advantage of the benefits offered by the Brazilians and did not fall out with the barbarians.

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João and Joaquim.

648 The Bakairi mansos /meek Bacairi/ bow to authority; in their hearts they are the same people as the antiguos.

126 /104/ We were busy for a number of days; Clauss worked out the itinerary and took the ground temperature, Wilhelm drew, I took body measurements and made the glossary that ap-

[115] pears in the appendix. Besides Reginaldo, I was aided in particular by good-natured Antonio, who put up with everything and would have given anything to go with us. But he did not even dare ask the strict captain for permission. Castro, too,

122 was busy with notes. We shared the hut with him and the cadet.

/104 cont./

● 122

The cadet was familiar with only two forms of activity: he slept or ate. It was indeed a pleasure, however, to sleep within four walls once more, although at night the wind often whistled through strongly. And there were all kinds of things to eat that were not furnished on the march. There was plenty of sugar cane; the cooked mandioca root with roasted bacon cubes was a dish for the gods; a piglet was slaughtered; a few chickens forfeited their lives;

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[224]

the young chaps had also killed a tapir one day under a regular volley of small shot; it furnished a very tasty ragout. The women sent fresh, crisp "beijús," a simple baked product made of mandioca

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Antonio



Quirino

262 flour, of the shape and approximately the taste of matzoth. Since
272 there was no shortage of rapadura /a crude form of sugar; see the
glossary, p.172 /, "jacuba" was constantly being prepared as
refreshment; in a gourd bowl a plentiful amount of rapadura, a
plentiful amount of farinha /manioc flour; see the glossary p.171 /,
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into
the "cunral" /corral; see glossary, p.170 /, and the calves were
lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/105 cont./

533 sounds not unpleasant, and has something both gentle and fascinatingly eerie about it at the same time, just as the wailing night-wind blowing down the chimney is described when the storyteller /106/ first gives thanks to God that he is lying warm and safe in his snug bed, but is again and again obliged to listen to the weird lament and finally sees in a dream the ghost of a friend who lies dying. We sat crowded against one another in the small room; a gourd filled with fat, in which a wick was burning, lay upon the floor. I was glad when the gourd also started to burn and we were able to step outside where the stars glistened and we shook ourselves -- the shuddering was over.

562 The women held out until 19 June; then they came; Reginaldo fetched them; a dozen in number, they walked one behind the other across the campo, the father of the tribe in the lead.

[609] On this afternoon, however, not one of them would let herself be looked at closely; the procession entered the big house and disappeared. Reginaldo came to ask us for an opera glass that he wanted to show to the women. Toward evening they appeared again and left single file as before. During the night they slept in the forest, a brief half an hour away.

292 On 20 June they appeared again: Reginaldo looked superb
[301] at their head; he wore his gray felt hat, his blue captain's uniform and white trousers, walked barefoot, and had a blue-white feather stuck crosswise in each ear lobe. He was very agreeable that Wilhelm should sketch him in all his glory. Moreover, he assumed, and we daily encouraged him in this, that we were conducting all inquiries concerning the Bakairi only in order to report them again to the Emperor of Brazil -- at least the man understood that and for this purpose he was glad to oblige.

[291] He also accompanied us to the women; they were barefoot, of course, but otherwise wore the complete costume of the female rural inhabitant, the majority were of a mature age; I liked best one big, strong girl whom Homer would have called *Bowtus*. -- The captain's wife, christened Ines, was quiet and pious and looked as though she had had many a care. We tried to

/106 cont./

123 shake hands with each one, but they evidently did not know the purpose of this; when we put bracelets and earrings on them, however, they understood this immediately. The children had to have something too.

[124] Wilhelm was allowed to sketch Frau Ines behind the house; as yet I did not dare think about taking the measurements of the women, and then late knocked on the door.

122 Very unpleasant discoveries about the condition of the supplies changed the entire situation.

On 18 June we had already reached an agreement with

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Bakalif boy.

122 Cannot wait at most three more days for Tupy, in view of our uncertain /107/ future it was not to be justified if we did not use the favorable time of year better. The Bakalif figured five days more to the Paranatinga, another stop was necessary in the second aldeamento, let Tupy follow us there. As far as the lost iron goods were concerned, we had become less worried. Daniel had first called our attention to the bark canoes of the Bakalif, on the Rio Novo there was only a very small one that was being used as a trough, we were to see them on the Paranatinga, if we could make up our minds to make do with these bark canoes, we would need only a few tools, which perhaps could be obtained from a fazendeiro /see "fazenda" in the glossary, p. 171 / living near the Paranatinga. The advice was good.

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The supply would not last a month longer, and we were at 14° 13' 6" south latitude; the Schingü sources were supposed to be two degrees of longitude eastward, and hence Melgaço lay perhaps only at 11° south latitude.

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/109/ We did some figuring, and we counted our cash; each of us had taken along a few pounds sterling in case we should conceivably land somewhere else on our travels than at the Schingü mouth; our total wealth amounted to about 300 milreis (600 marks). We had the advantage that we were able to choose the best people, and we set great store by this circumstance; for if a few of our traveling companions up to this point belonged to the bad elements of the Mato Grosso garrison, it was also certain that some of the people positively deserved high marks chiefly for the qualities of reliability, skill, and stamina.

Castro willingly agreed to our plans; 12 people were to go home, the sergeant and the cadet at their head; we provisioned them as far as Rosario and gave them two oxen which in any case did not seem to have the ambition to bear the burden of life as far as the Schingü sources.

In Tupy's escort there were the old cavalry hero Jomario and the soldier Gabriel from the picket.

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The names of those who went on with us were the following: Clementino, the active butcher-boy and João Maria from the picket, the sergeant Nicoberto, Samuel, Kasyr, Quintiliano, Merelles, Irineo, Rufino, Fraga, Chico, Manoel, the Cometa, all of Negro, mulatto, or pure Indian descent, except three. Irineo was Paraguayan and spoke the lingua geral /universal language/.

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We planned to provision ourselves at the fazenda on the Paranatinga, from there on the mules were to be used only as beasts of burden, and the staff as well as the men were to go on foot.

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19 June. 7:00 A.M.: dry. 14.8, wet. 13.3, clear.

10:20 P.M.: I 734.0, II 724.2.

2:10 P.M.: dry. 31.7, wet. 19.0, ground rod. 44.2,
ground temp. (60 centimeters) 26.0.

10:20 P.M.: dry. 18.0.

20 June. 7:00 A.M.: dry. 14.1, wet. 13.0, strat. W., wind = 0.

8:00 A.M.: ground temp. 25.6, radiation 15.6 since
6:30 A.M.2:00 P.M.: dry. 31.0, wet. 19.4, cum. S, N. 1-3,
ground radiation max. 44.9 since 12:30 P.M.

9:30 P.M.: dry. 17.9, wet. 16.3, clear.

21 June. 7:00 A.M.: dry. 14.4, wet. 13.0, clear.

/Pages 110-118, covering June 21 to June 27, are omitted
in the translation./

/118/

28 June. (Corrego fundo) 7:00 A.M.: dry. 10.0, wet. 9.1, clear,
calm.10:00 A.M.: I 738.5, II 725.6. Hypsometer 98.660, air
25.0.

2:15 P.M.: dry. 30.1, wet. 17.0, clear, calm.

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Lengthy transactions over iron goods. The fazendeiro is
obstinate and suspicious, like an Indian. He dragged out all the
discarded tools that he had in the house, in order to sell them at
the purchase price. As a matter of fact, he can scarcely dispense
with the better ones himself, even for a short time. He liked to
use the comparison that the loss of these implements was equal
to cutting off a leg. We luckily bought the most important
things, a few axes and hatchets.

The people were busy slaughtering and pounding maize;
Joaquim and Daniel made their way to the aldeamento yesterday.
Wilhelm and I with a few soldiers likewise wanted to go there
today in order to study the Bakairi and also start procuring
supplies among them.

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000 Clauss, Castro, and the majority stayed at the fazenda. The owner, for his part, rode to a compadre /Gavatter in the Ger. : in the original source, p. 191 (translated p. 72) "compadre" is translated as the Ger. Gevatter; the latter term is given in the glossary of Brazilian expressions, p. 171 / eight legoas away, who was supposed to sell farinha. Thus everyone was busy.

133 Wilhelm and I arrived at twilight after a four-hour march over a series of hilly ranges, having crossed a few small tributaries of the Paranatinga.

We could have sworn that

we were in the Bergischen

/a hilly countryside near

the Rhine/ or Westphalia

farin houses in front of the

bush, the quemada like

potato fields; -- in the

gathering darkness

we also began to

indulge in fancies:

on a barren hill

in the distance

we clearly saw

a lunatic asylum

in the latest pavilion

style.



Captain Caetano "Mémo."

231 The dreadful dogs that hastened toward us, barking, were ill-suited to bringing us back to a clear and sober conception of reality. These curs, small, skeletal specimens, with pointed snouts, light whitish-yellow fur, and glassy, watery eyes, looked as though they scratched up the dead out of the graves in the cemetery at night.

Received by old Captain Caetano and a few young chaps, we were put up in the guest house. The term is synonymous with guest room or guest stall. The only furniture a trough-like, unfinished bark canoe on a stand in the corner, which we were permitted to use as a dresser and table.

/130 cont./

000 Captain Castro will report to Your Excellency the specific details of the disagreeable scenes that we had with Captain Tupy after his arrival. It will be superfluous for us seriously to protest against being accompanied by a man whom we, without hesitation, declare to be absolutely unreliable and quite incapable of understanding the important tasks of such an expedition. /131/ Captain Tupy expressed himself to the effect that it was all the same to him whether or not we had confidence in him; he had the courage to make the whole enterprise lependent on himself by misusing Your Excellency's order which gave him command of the men. Your Excellency entrusted this post to the respected officer, not to the guilty man who arrives here with 40 milreis and is ready to lead 37 persons into the sertão without being able to pay for the supplies for one week. He said that he counted on our private means.

It should be noted that in Cuyabá he borrowed the small sum of 50 milreis from us and the following day, after receiving the ration monies for the soldiers, was in a position to cover about 600 milreis of gambling debts.

A fortunate coincidence has saved us before our plans were thwarted; now, however, with a commander whom we trust implicitly, and with a smaller, but truly choice body of men, we are commencing the journey in the firm hope of success.

Deus guarde a V. Exc.

Virtue triumphed. Let us bless the iron-goods on and forgive the miserable sergeant who let it run away.

122 In order to occupy the men, the crossing was begun immediately. The liveliest activity everywhere; the fazendeiro came with the remainder of the delivery; in the aldeamento work continued even during the night; the maize pestle pounded and the sugar press squeaked incessantly.

The lack of farinha is made up for with rice; there are beans in abundance, we can confidently face the future. The tobacco situation is serious, since the fazenda was unable to spare any. We have a few gold pieces left, not many.

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- 122 At night we write busily: two benches serve as tables; for
[534] sitting, knapsack and hammock. Outside the frogs are croaking:
the Bakaírf João, whom we call the minnesinger, is improvising
on his violin; he cannot be parted from it and even takes it along
to bathe. Thus, for the time being, the last night under a roof.

- [133] 5 July. It was late afternoon before the staff crossed over.
[501] The river was about 150 meters wide. On either side is a barranca
about five meters high. The long bark canoes give a confidence-
[123] inspiring impression. We shall have to become accustomed to
them. Antonio already feels completely at home with us; he has
fallen in love with a mouth organ that I gave him.

- [136] 6 July. The river sent up mists in the early morning. Pedro
caught a big pirahyba (Bagrus reticulatus). He is parading around
in a soldier's coat, under which, and, to be sure, over his trousers,
he is wearing an old flannel shirt of mine. Our ladies would take
him for a curly-haired Neapolitan boy with a gentle, melancholy
disposition, and yet the youth is only interested /132/ in killing
everything that creeps and flies, and in between times in sucking
sugar cane.

- 123 First Caetano came, in order to have breakfast with us once
more. A number of women followed, brought us more beijús,
and squatted to one side, the two Carlottas combing their long
hair. The over-jackets had already disappeared on the second day.

- 122 Luis appeared last of all, when all the canoes were already at
our shore; he went as far as the last sandstone slab, took off his
clothes, and tried to wade across naked. But he was afraid and
stood irresolute. "Well, come along," cried Felipe's wife.
The minnesinger finally went after him. /Illustration appears
here./

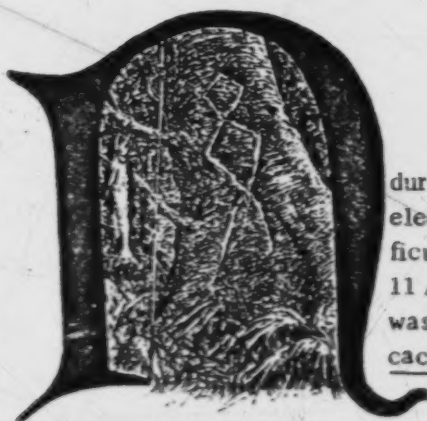
At ten o'clock we set out; for a long time the laughing and
shouting of the women sounded behind us.

- 132 I am supplying the missing meteorological data for the stay
in Corrego fundo and the Bakaírf village:

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Eleventh Chapter

The Wild Bakaĩrĩ. The Kustenaũ /Custenau/.



After all kinds of troubles during the morning, we traveled for a stretch without difficulties on the afternoon of 11 August, and again there was heard the rumble of the cachoeira /cataract; see the glossary, p. 170 /, which by this time had become

positively gruesome for us all. To our joyous amazement we found an Indian canoe on the left shore. Below a beautiful waterfall poured forth on two ledges; poles and steps were set in it; it foamed and churned in a basin, only to form another level farther below.

For the moment, however, we have no eye for the salto; where are the Indians? We all gather, leave behind three men to guard the canoes, and push forward, gun in hand. -- The ground is strewn with jatobá /see the glossary, p. 171 / fruits; a well-trod path leads inland. We pass by a tree, into the bark of which the outlines, one-half life-sized, of a man above and a woman below have been crudely carved.

Silently our column marches through the forest -- the narrow path stops -- a clearing. There is thick smoke and steam rising from the tree stumps that stand there like broken pillars, in between a tangle of trunks and boughs on the ground, everything in

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[241] the process of being charred. The pillar of smoke that had drawn our attention for several days is explained: the forest was being cleared in order to lay out a planting. Eagerly scouting, we climb up, and again we are wandering along the forest path.

[262] /158/ "Beijú," somebody cries in a suppressed voice and triumphantly points to a few crumbs, which give us the prospect of new provisions; "they have beijús," each one murmurs to the man behind him.

[411] There -- a feather-decorated arrow leans against a tree
[824] -- the tube of ubá, the wood from which the Imperador /emperor/
[173] of the legend created the Bakaírf. We become more serious, and even the Negroes, who, when they are afraid, like to try to give themselves courage by chattering march on silently. Now and then small fires, alive or burned out. We have already been walking three-quarters of an hour. But see there, a new clearing -- a charming grove of nut-bearing bacayuva palms -- a few kernels of maize on the ground, again a bit of forest and: "Casas -- houses," the first man cries.

364 Three houses of the form of a beehive become visible; in
342 the first hut, which blocks our path, the low door stands open; in the dark we make out a few heads. A completely naked
609 Indian steps out, young, well built, closes the door, and comes
[291] toward us, in his hand a long arrow shaft without a point, which he holds horizontally in front of him.

I instruct Antonio to call out a greeting to him in Bakaírf. "Kyulino," cries Antonio almost breathless, and -- hail to the antiguos -- the Indian answers in Bakaírf. Eagerly he steps up to Antonio, leans against him, and both embrace as they walk on -- both talking at the same time, both trembling all over with fear and excitement.

[302] A joyful feeling of release overcame us all, and when Manoel, discovering that our dear savage wears a nicely shaved tonsure, now finally recovers his speech and cries out, "Oh, why that's a priest, the compadre is a parson," general laughter breaks out, and everybody talks at once.

/160 cont./

437 carried each piece that she captured to a secret repository lying
439 back off the road, immediately most hurriedly hastening forth
[554] for new deeds.

609 At noon Wilhelm and I went to the aldeia.¹ Antonio accom-
panied us, but, suspicious of his fellow tribesmen, he could not
make up his mind to stay with them during the night and returned
to the river in the evening.

122 We set up housekeeping in the festival hut, and, alone with
the charming little people, we felt indescribably content. When
toward evening the mosquitoes started to annoy us, we took a
[137] walk to the roça.² Greedily we looked about for the "frutas de
lobo," apple-round fruits which were present in numbers on gray-
green shrubs, but unfortunately not ripe; the Bakairi boys are no
different from ours. A magnificent estate; the horizon was
bordered by a dark park, behind which the sun was setting in
reddish orange. We met Pauhaga, as our apostle of peace is
291 called, and his relatives on the plaza between the three huts,
179 trying on clothes in great embarrassment. They urgently needed
our help; not only did they put the trousers on in reverse and up-
side down over the legs, but they also tried to draw them up over
their arms and wanted to stick their legs into a shirt. Putting on
a coat alone was an impossible thing. They were unaware of the
most obvious offenses against the elements of propriety. A safety
pin was hugely admired, but most of all a pair of scissors with which
one could so conveniently cut one's nails. Their tool, the stone
412 ax -- a ground stone is wedged into a wooden handle -- with
which they fell trees and make posts, deserves our appreciation
no less, from the standpoint of how much can be accomplished
with the simplest means, even though in the unspoken accompany-
ing thought that we ourselves /161/ might have to go back to this
stage there is a slight admixture of horror. They have no spears,
no bananas, no dogs, and tobacco is nowhere to be found. Bones,
teeth, shells must serve them as tools, along with the stone ax.

[411] /Illustration appears here./

[231] ¹[i.e. village -- Analyst]

[276] ²[i.e. Cultivated field -- Analyst]

[237]

[Text continues on p. 40]

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252 brick shape -- puvas, used for mingau. They boil the strained liquid in large pots, whereby the finest flour is deposited -- polvilho; this makes the best beijús.

501
[437] Back in the afternoon. Four canoes were acquired with an ax, shirt, and trousers. We are not in good shape in spite of all that. Quintilian's canoe burst when it was hauled down. The [531] Bakaírf canoes differ from ours only in their more careful workmanship; one of them is painted with black rings on the outside of the longitudinal sides. The oars, the size of a wading stick, have a crook-shaped handle, shaft, and a long lance-shaped blade, which is slightly hollowed out like a shovel.

133 The height of the two uppermost levels of the salto amounts to four meters; two meters more may be figured for the falls [224] below. Baskets for catching fish hang on ropes, which, in turn, are held by stakes standing in the middle of the whirlpool.

We call this waterfall the Salto da Alegria. Our happiness 136 is only slightly marred by a swarm of bees and wasps; among the latter, the kind that sting very painfully. -- The transport of the • 122 canoes, for which there is a route, is completed. /Illustration appears here. /

/167/

132 15 Aug. ϕ 13° 11' .7, λ 5° .7, km. 6.41, tot 130.85.
122 7:00 A.M.: dry. 11.8, wet. 9.9, cle, calm.

000 We have only nine canoes; one is very battered. Castro and I separated, he is traveling with Manoel, I with Compadre Valentin. Off about 9:30 A.M.; immediately an accident happened. At a small rapids Wilhelm's boat capsized, and the foolish Negro Chico behaved as clumsily as possible. With the knapsack and the suitcase in his hands, he stood in the middle of the water, which was flowing over the baggage as though over a mill wheel, as bewildered as a porter in a railroad station who has lost sight of his stranger. He almost drowned, but was luckily pulled out by Clementino. We dried out on both shores. Delay until 1:00 in the afternoon.

[Text continues on p. 48--Analyst]

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133 Instead of the cachoeiras, the simple rapids now cause us worries. With effort Antonio saved his canoe from capsizing; he escaped with a load of water.

226 We pass a canal three-fourths of a meter wide, which leads through a meadow to a lagoon. There, when the water is higher, the Bakaïrî seize the fish passing through the canal. They are not familiar with hooks and catch the fish either in traps or kill them with arrows.

137 Attractive park landscape. Many tree skeletons in the water. Width 35-45 meters. We were merrily rowing along and already thinking of picking out an attractive campsite when necessity chose one for us. Wilhelm's canoe with Israel and Chico was shipwrecked a second time, but, to be sure, at a less dangerous spot, after the rapids had already been passed. Everything disappeared in an instant in the waves. Poor Israel, who could not swim, held on to a tree branch jutting up from the bottom; the canoe was quickly righted, and three men safely dragged to shore the unlucky one who, on account of his bitter-sweet expressions and at the same time irresolute behavior, had to put up with general laughter on top of everything. Valentin caught the tripod of the theodolite, and everybody swam, dived, and paddled with the current; little by little the entire cargo was brought to light, with the exception of the bundle made up of Wilhelm's poncho, blanket, and hammock. All searching remained unsuccessful.

226 The Bakaïrî have set up for themselves here a natural fish treasury; on the edge of the river bed, boulders are placed loosely beside one another in a circle; the water flows in and out through two larger openings. -- We bring two canoes in, which are to be made flexible and tomorrow bent into shape.

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● 122 16 Aug. φ 13° 7' .6, λ 5° .9, km. 10.90, total 141.75.

132

7:00 A.M.: dry. 11.1.

10:00 A.M.: I 742.2, II 733.6, dry. 24.7.

5:40 P.M.: I 741.0, II 732.8, dry. 24.9, water 25.0.

/168 cont./

126 During the night there was heavy dew; in the forenoon we dried Wilhelm's things; it is a pity the way the drawings look, the sheets are stuck together and bent. How could we have brought photographic chemicals through here?

136 At 1:00 in the afternoon slowly off. Several times a sandy shore 20 meters wide; masaricos, small black-white, red-legged shore-birds. Numerous traces of the tracajá turtle; the people poke in the sand with an arrow or generally simply follow the tracks of the tracajá and with their hands dig up the shallow pit that shows the impression of their bodies. In one nest there are 17 eggs, in another 15; the egg is white and gradually shades to gray; 4.9 centimeters long, 3.2 centimeters wide. Temperature of the sand 57° .4. The verdict about the empty nests, merely in passing by, is often: "Here the lizard has fed."

It is wondrously summer-like: current, sun, charming leafy shores, yellow butterflies, and no mosquitoes or wasps. Many novatos. Endless meanderings; we covered about two legoas.

Valentin caught a large pintado fish; see the glossary, p. 171/. Satyr was almost pulled out of the canoe by a pirahyba that was supposedly as long as he was. Loud buzzing and chirping in the night air. The sabíá was singing.

● 122 17 Aug. φ 13° 7'.3, λ 6° 1'.1, km. 0.57, total 142.32.
132 6:35 A.M.: dry. 11.3, water 23.5.
7:30 P.M.: II 732.0, dry. 21.0.

[36] Shivering I awoke during the night and believed that I had fever. It was the cold. Very soon we arrived in the harbor of the second village.

227 A fisherman's hut lies at the entrance of the forest; here are baskets shaped somewhat like an elongated spiked helmet, into which, from the inner rim, a small collecting funnel with a narrow opening leads inside. The path stretches inland one legoa and is very similar to the one from the first village.

594 After a few steps we were received by two good acquaintances from Aldea I, who had gone overland to announce us to their fellows. One of them in blue trousers and red striped shirt, the

/171 cont./

534
171

1. (cont.)

so that it rattles. They rattle with it when they sing and dance, and call it tammaraka.
The soothsayer lets the rattle speak "and just a word so that one cannot really perceive whether the rattle is doing it or whether he is doing it. And the other people think that the rattle is doing it... but when I saw the fraud, I went out of the hut; I thought, what a poor, deluded people that is."

361

The aldeia was otherwise similar to the first in everything. All around puva racks, cotton, spear grass, fruta de lobo, and nearby a brook running over white sand. We counted 18 men, 17 women, 7 children; it is possible, however, that one or another has been counted twice; again the small number of children is very striking. Toward evening we returned to the river; I had done some good bartering.

● 122 18 Aug, ϕ 12° 59'.9, λ 7° 7'.7, km. 22.10, total 164.42.

[132]

7:30 A.M.: dry. 14.0, water 22.7.

5:35 P.M.: I 742.8, II 733.4, dry. 25.0.

From the wool /Wolle, "wool, down, hair, cotton"/ obtained in the village fish lines were twisted. During the night

[134] five pirararas /see the glossary, p. 172/ and nine piranhas were caught. The former has the bad habit, when it is hauled on land, of emitting a farewell sound, which is audible far and wide, with the part that leaves the water last. It tastes fatty; the broth is somewhat strong; it is also supposed to produce ulcers. -- The [482] professor went home again; besides arrow, bow, and the treasured mirror, he carried his hammock on his back in a net held by a forehead band: this is the way the Bakairi goes traveling. -- A young, handsome chap accompanies us to the next village. He [291] wears a red-black flannel shirt and around his head a green cloth with the Brazilian coat of arms. At the campsite he removes this clothing.

/171 cont./

● 122 19 Aug. ϕ 12° 53'.0, λ 12° 4', km. 31.03, total 195.45.

132 6:35 A.M.: dry. 15.0, water 24.3.

5:43 P.M.: I 742.2, dry. 26.1, water 26.0.

9:30 P.M.: I 742.8, dry. 21.1.

137 /172/ The river landscape changes its physiognomy somewhat. Shrubs and light-green, fine-leaved bushes, which form tall bowers or rounded, dense masses, occupy the foreground. Willow-like trees often stand as though planted, with delicate, slender trunks. We have not exactly come out of the forest river into a meadow river, but the low-plain character predominates. The sand barranca is steep. Easterly direction of the river.

122 20 Aug. ϕ 12° 51'.1 λ 12° 8', km. 6.27, total 201.72.

132 7:00 A.M.: dry. 19.3, water 25.1, at night 2-3:00 thunderstorm in NW.

Today the sky is covered with strato-cumulus and the air is showery damp.

133 At an early hour we reached a branch stream 20 meters wide, emptying in quietly from the right. Finally a tributary.

361 The third aldeia, located on the left bank, is not quite two kilometers from the Batovy. There are three huts, lower, smaller,

[342] and less conical than previously. We three again install ourselves 122 for a night among the good people, and even Antonio, who has given up his mistrust, sleeps along with us.

364 As agreeable as this "little village" is, it must be called 345 the dirtiest of the three. The floor of the festival hut is covered with dry grass and refuse of all kinds; the sun shines through the roof, so that inside we are able to light our pipe with the burning- [532] alder. It is obviously still unfinished and new; besides a few arrows and several rattles, flat wooden fish are stuck on the walls as the products of local artistic activity.

162 Census: 13 men, 12 women and -- the most favorable proportion so far -- 19 children. Among them there are a man and a woman of another tribe whom we are to meet farther 142 downstream, the Kustenaú /Custenau/. In type I am unable to see any essential differences; in fact, the more Bakaúri we meet, the more uncertain I am in abstracting the common features.

/173 cont./

535

[534]

In the evening there was a musical performance. A flickering fire of twigs faintly illuminated the night. The men appeared in pairs with menis, the meter-long flutes; one had the rattling shells tied around his foot. One pair stationed themselves near us, the other one in front of the opposite house. The former started to blow, stamping rhythmically with the right foot in one spot, our two dipped the menis in water and cried loudly "uh -- uh," then started to blow also and began moving toward the hut at the left, beating time regularly with the right foot. The ones across the way came blowing toward us, while the others, without ceasing their melancholy wail, stood still again, stamping and bending their bodies forward. Finally this pair, too, returned to their starting point; during the finale the lament of the night wind whistling in the chimney increased to the most miserable wail, and the quarter [212] was at an end. Courteously we were then immediately served the strengthening mingau.

This was the "tôôdidite," a word infinitely jollier than the dance itself, which it designates.

•122 21 Aug. $\uparrow 12^{\circ} 49'.3$, $\lambda 14^{\circ} 3$, km. 11.08, total 212.80.

132 /174/

11:00 A.M.: I 745.8, II 736.4, dry. 29.0.

5:20 P.M.: I 743.6, II 734.2, dry. 27.0, wet.

24.1, water 25.8.

000

Back to the camp early. During the night the bottom of Israel's canoe split with a bang and the load sank. Some of Wilhelm's things, among them the oil sketches of the place of embarkation, were destroyed. The beans lay in the water for hours.

122

Off at 1:00 in the afternoon. soon there was a stop on the right; we noticed a hut which we investigated: it did not seem to be finished or else was merely a supply station. A number of well-filled baskets, pots, bags with gourd vessels, a rack for the puvas, and bunches of urucú capsules, whose angular seeds furnish the red pigment, were completely abandoned. The path to a roca led into the woods.

[415]

/174 cont./

- 122 22 Aug. $\Phi 12^{\circ} 42'.0$, $\lambda 16^{\circ}.4$, km. 29.44, total 242.24.
 132 6:45 A.M.: dry. 17.0, wet. 16.1, clear, calm.
 7:15 A.M.: 1742.8.
 6:00 P.M.: I 743.6, II 734.2, dry. 27.1, wet. 24.3,
 clear, calm, water 28.5.

- 133 The river is 70 meters wide. Three rapids. It has much
 226 swampy terrain and forms small lagoons. Tall scaffolds have
 been erected for passage and for catching fish. When the lagoon
 has filled up in the rainy season, a mat plaiting is fastened to the
 poles, through which the water partly flows off later, but the
 fish are held back. -- A hunt for two tapirs was in vain.

- 122 23 Aug. $\Phi 12^{\circ} 34'.5$, $\lambda 19'.2$, km. 32.70, total 274.94.
 132 6:35 A.M.: I 744.0, II 736.2, dry. 29.0, wet. 19.4,
 also-c. 8, wind = 0, water 25.3.
 5:45 P.M.: I 744.4, II 735.4, dry. 26.1, wet. 23.8,
 clouds = 0, wind = 0, water 27.0.
 10:20 P.M.: I 744.0, dry. 19.1.

During the night, 2-3:00, a light rain fell. Sheet lightning.
 Early the sky is cloudy; not until 9:00 does the sun break through. --

- 133 The river makes meandering windings; two brooks flow in on the
 right, one is 20 meters wide. There is often sandy beach and
 willow brush in the water. Farther on comes campo. We see six
 136 herons. -- A dog dives in pursuit of a capybara. The meat of the
 latter has the taste of machine oil.

- 122 24 Aug. $\Phi 12^{\circ} 32'.6$, $\lambda 19'.6$, km. 3.13, total 282.07.
 132 6:30 A.M.: I 743.2, II 735.2, dry. 14.7, wet.
 14.0, clear, calm, water 25.2.

- 000 During the night the frango de agua made an uproar; toads
 performed a cantaret concert.

/177 cont./

122 By way of farewell we wanted to drink sweet mingau --
 [272] piseregu -- in the main house; it was bubbling in a big pot: I
 was /178/ so foolish as to dip a piece of beijú prematurely into
 the foam -- the old cook leaped up and they all screamed at
 once, horrified -- the foam was still poisonous. That I did not
 know this was probably inconceivable to them; but I thought it
 best to refrain from producing a miracle for them.

320 It was lasting too long for us; Claus had to calculate an
 occultation of Mars that was taking place today. Unfortunately
 the event which we had long anticipated with pleasure and which
 would have been doubly important for us so near the Schingú
 took place before twilight set in.

Our Bakari's visits had come to an end.

[134] In the evening an inferno of mosquitoes. Wilhelm's and
 my hands and lower arms have for some time been covered with
 flat, slow-healing sores. They start with a dark blister the size
 of a pinhead, which contains thin pus; then they become enlarged
 and discharge a thin, milky secretion. It looks as though they
 came from the bites of small flies. In connection with the dis-
 charge, red scars remain after healing.

122 25 Aug. Φ 12° 26'.2, λ 21° 7', km. 28.83, total 310.90.
 132 6.50 A.M.: I 743.2, II 735.2, dry. 14.0, wet. 13.1,
 mares' tails 3°, wind = 0, water 25.1.
 5.30 P.M.: I 744.6, II 735.2, dry. 25.4, wet. 23.3,
 clear.

133 Heaven only knows when the "Schingú" is finally supposed to
 appear. After two days there is a river coming from the left, that
 is no doubt certain, and later on a larger river -- but when? Con-
 cerning this there are the most varied interpretations.

At a width of 70-80 meters we measured the speed of the
 Batovy at 1,416 meters per hour. Barranca three and one-half
 137 meters. Water dirty yellow, as always. Campo, tucum and
 carandá palms. Low brush on the shore and individual copes
 about 18 meters high. Araticú, blooming paratudo.

1: Steinen

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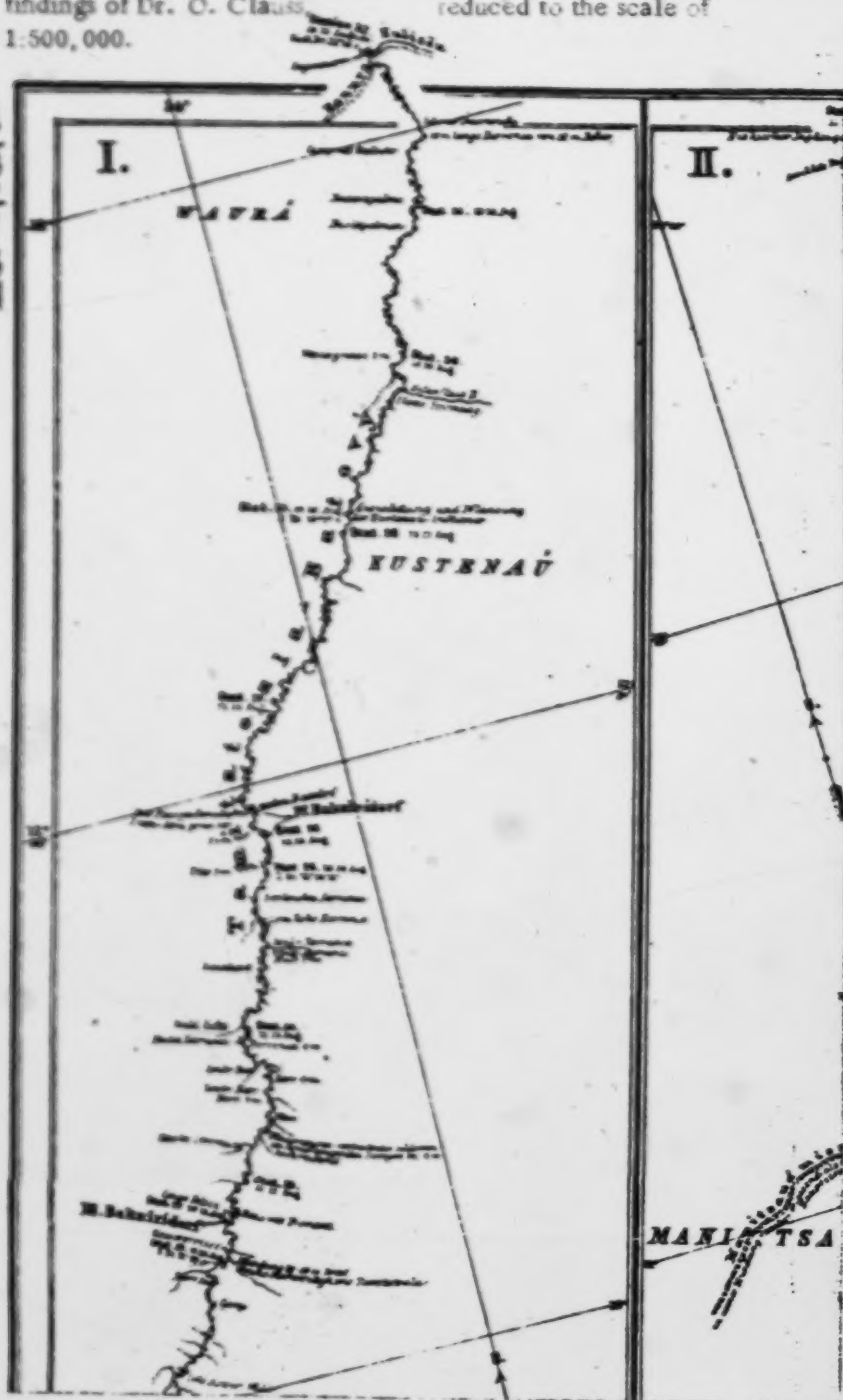
SP7 Bacalzi SP7

A	B	C	D	E	F
G	H	I	J	K	L

Chart of Positions of End Map /Facing p. 173/

1- Steinen--173 D, E-5 (1884) 1886 SP7 Bacairi *SP7*

Special map of the Schingú River. From the records and position-
findings of Dr. O. Clauss. Reduced to the scale of
1:500,000.



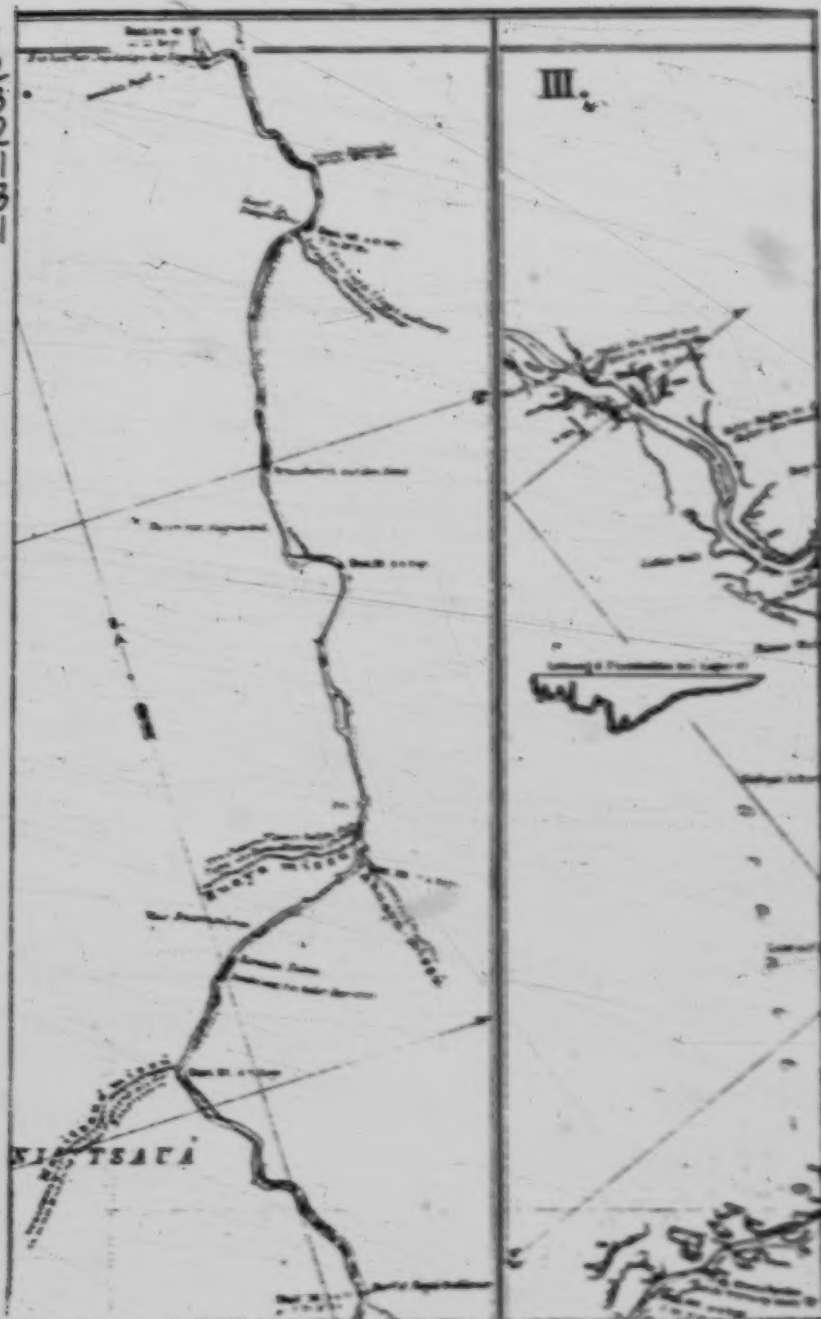
[End Map, A]

1: Steinen--174 D,E-5

(1884) 1886

SP7 Bacakri SP7

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361



[End Map, B]

I. Steiner 175 3 E-S (1884) 1886 SPT Gacahri SP7

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[Encl MAP, C]

Explanation:

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● 122
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 route of the v. d. Steinen Expedition 1884.

Δ Stat. 34 Stopping places on it, with dates 4, 5 Oct.

In the case of stations determined by astronomical calculations, the latitude that was ascertained is added.

X camp = treeless land overgrown with tall grass

35 = forest

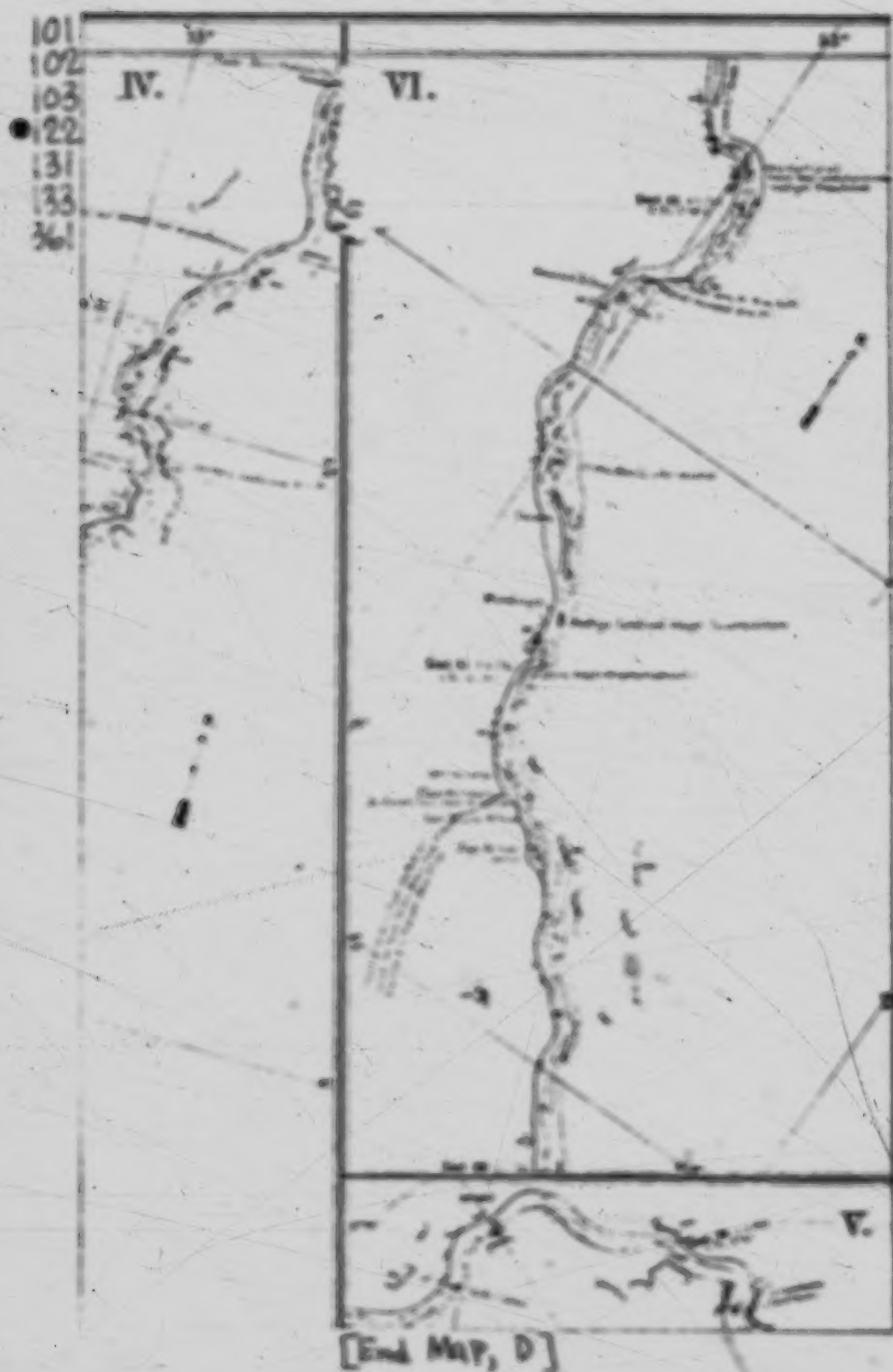
o Seringeiro = Brazilian caoutchouc gatherer

 cataracts and rapids

 rocks, partly covered with plant growth.
Barranca = steep, sandy shore

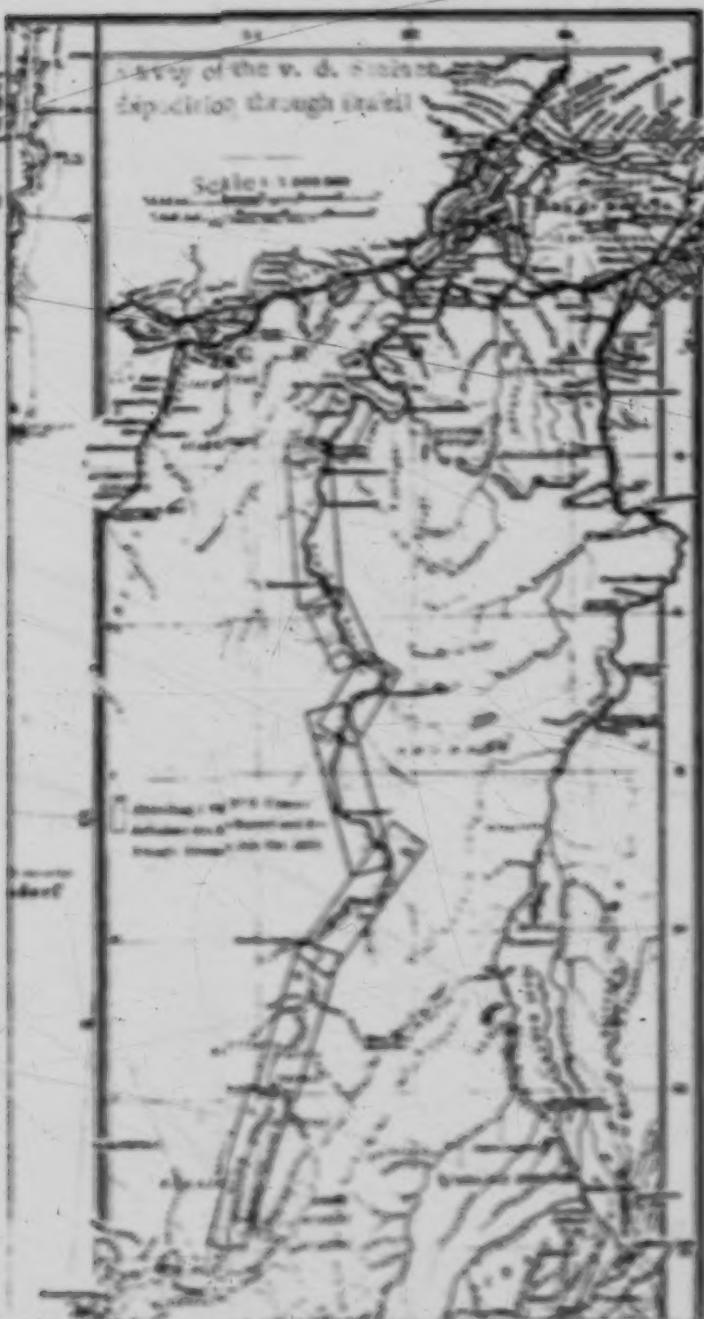
 sand banks

[Legend Appearing Below scale
on End Map, C]





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361



[END MAP, F]





[End Map, H]

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[END MAP, I]

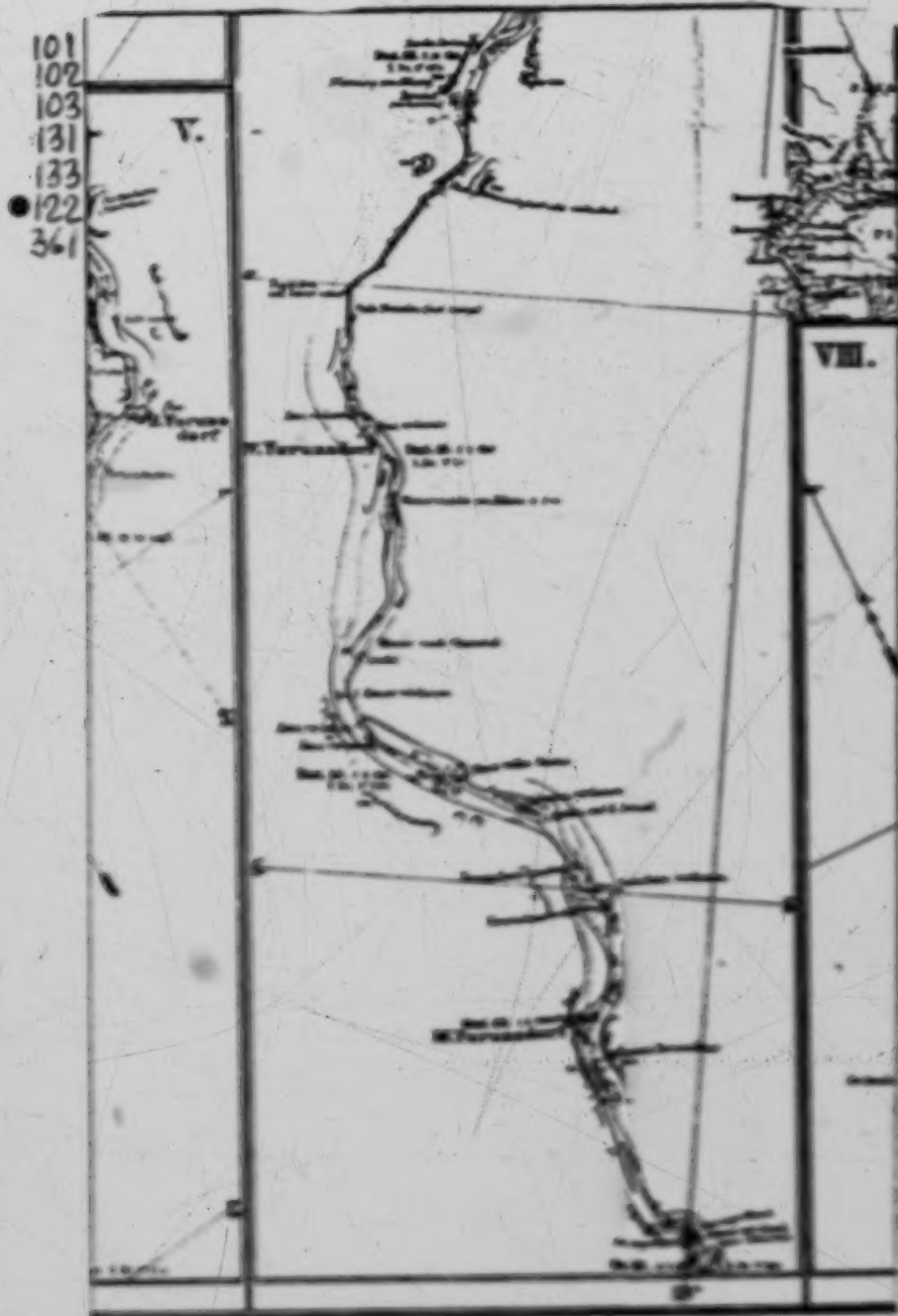
1: Steiner--183 E-5 (1884) 1886 SP7 Racalri SP7

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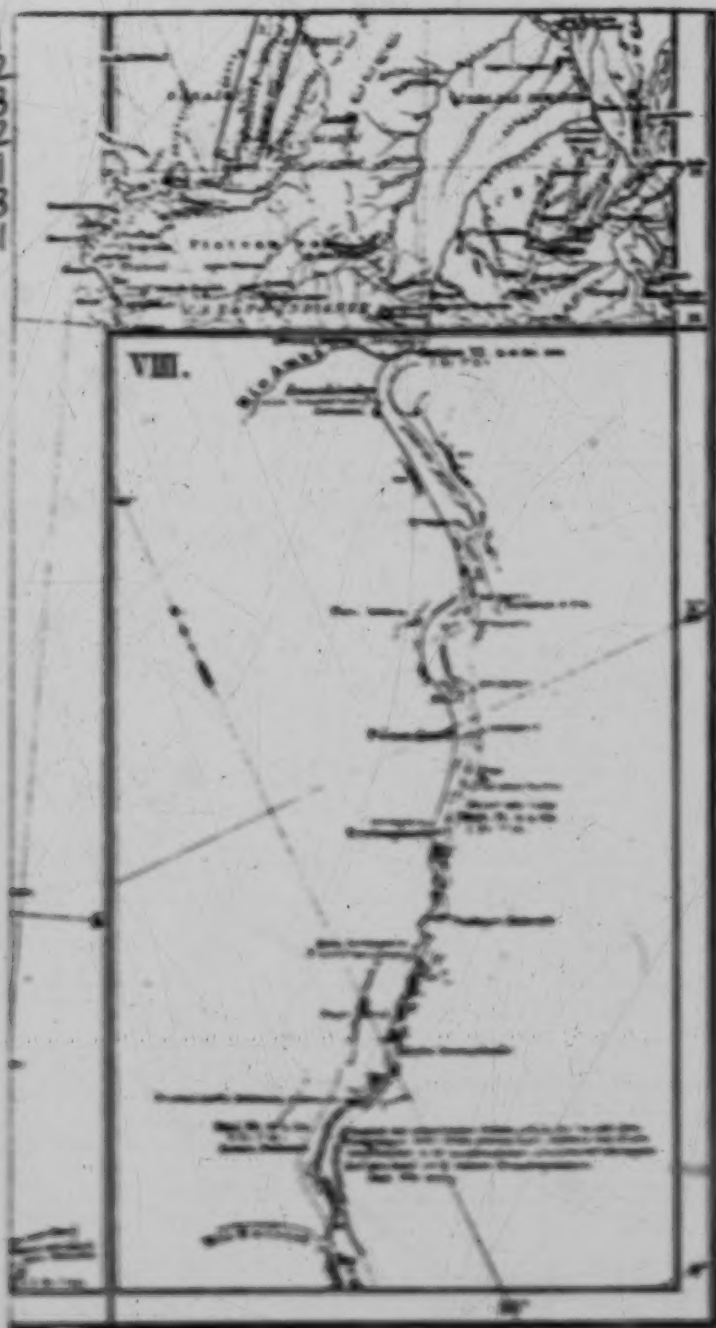


[End Map, J]

1: Steinen--184 DE-5 (1884) 1886 SP7 lacairi SP7



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[End of Map]

/vi cont./

122
[113]

Simultaneously with the appearance of this book, Professor Vogel is publishing his results in the organ of the Gesellschaft für Erdkunde zu Berlin/Geographical Society of Berlin/, which deserves credit in connection with our journey for supporting him from the funds of the Karl Ritter Foundation. I cordially thank the president, Privy Councillor Baron von Richthofen, for his kind permission to add to my account the map drawn and edited by Dr. Richard Kiepert's trusted hand. I myself experienced substantial assistance through the Humboldt Foundation of the Königlich Preussischen Akademie der Wissenschaften zu Berlin /Royal Prussian Academy of Sciences of Berlin/, and on this occasion, too, I beg the Board of Trustees to accept my most sincere gratitude.

In the course of the journey we were given numerous demonstrations of hospitality by Brazilians as well as by countrymen in Brazil and the La Plata states, both by simple private persons and by persons in high office, who have put us most deeply under obligation to them. Though we can show our appreciation to the sons of the country to a certain extent by helping to open up the interior of a little explored province, we remain wholly indebted to our countrymen; were I merely to mention the localities where they live, I would have to recapitulate the entire route, except for the Indian paths. Thus, to all to whom these lines find their way, whether they import and export in trade or lead in a political position, or whether, as intrepid colonists, they live far from the coast, I extend the most cordial greetings and wish them the safeguard of peace and orderly conditions for their work.

123
[104]

The maize has already blossomed six times since we left the source region of the Schingü -- "two two two, shápe shápe shápe," count the Bakabí, and finds no words in his language to express a larger number. The report has been delayed longer than I liked; I was held back primarily by preliminary linguistic studies (Die Bakabí-Sprache /The Bacairi Language/, K. F. Köhler, Leipzig, 1887), but I learned many things from them and gained a broader and firmer foundation than was the

[113]

/49 cont. /

the village. The scars on the brush, however, were supposed to be a month old. We made our midday stop here, roasted the mutung along with the fish retrieved from the otter, spiced our luncheon with hopeful conjectures, and, after I had permitted Carlos, for dessert, the pleasure of digging out a fat sand-flea for me, pushed off in a happy mood. Borrachudos, the small stinging flies, accompanied us in a thick cloud; on account of the infernal itching, I was obliged to wind a handkerchief around my bare feet. It was sultry and rainy. Soon a violent thunderstorm broke out and forced us to seek shelter for more than an hour on a steep, slippery bank-slope where a few piles of rock jutted out. After that, however, it became mild and sunny, and our woolen underwear was soon dry. My hunter's clothing was indeed not beautiful or socially proper, but I found it light and practical, and the Indians had no right to rebuke me for traveling only in shirt and underpants.

The nearness of the "compadres," or Gevastum /Ger., "sponsor, godparent, close friend," used here, as is compadre, to refer to the Indians/, became more and more obvious. For at 3:00, as we were looking for a camping place, we came -- at just the right hour -- to the mouth of a brook, which, on the left bank of the river, led, to our delight, to clear, cool water and showed a barricade of branches, crude, to be sure, but made by human hands, a "chiqueira." This is what the Brazilians call one of the simplest fish-traps, often accidentally formed by nature itself, at the mouth of a brook or the outlet of an arm of a lagoon: at high water the fish enter unimpeded and when the water is low they cannot get back again. We climbed up the steep embankment and on top found an excellent spot for our night's lodging, free of underbrush and with moderately large trees well spaced. But our men complained, after they had pushed the canoe up into the chiqueira brook, that in the mud on the bank they had picked up "freixas," painful swellings such as they said occur when one steps into capybara dung, whale filth, and similar pleasant things. They stamped their feet in pain for a while and rubbed them with salt.

/51 cont./

133 follow despite the many windings. Even before the appearance of the tributary, however, our entire attention was drawn to a gradually increasing roar which we recognized only too well from 1884: we were nearing a large "cachoeira" /cascad/. We passed a few rocky islands which consisted of sandstone boulders and were overgrown with low bushes and thin shrubs; the tumult and roar increased tremendously and suddenly we looked down on the widened stream bed filled with huge deposits of stone, in which the surge of the masses of water, foaming and churning over a great distance, plunged downhill. Our subsequent Salto Taumay.

• 122 We stopped for an hour. The canoe was pushed down the steps, the baggage carried on shoulders along the edge of the bank. I would have liked to see myself: straw hat with arara feathers, shirt, underpants, leather belt, shoulder bag, gray linen Basque shoes, over my left arm the folded oshide, and in my right hand our four tin plates, the uppermost one filled with the leftover cooked beans, and all the while eagerly looking
226 around and watching for anything suspicious. At a cachoeira like this one there is ample opportunity for fishing; and, sure enough, we found clear footprints and on the stones half-burned palm
226 torches whose gray, fine ash was still intact. We estimated the age of the shelter-but in the Independencia camp at one year, the age of the torn-off branches on the spot where the capybars had been cut up, at one month, and it could scarcely have been more than a week since these torches had been burning, the situation was therefore now getting scorched and burning in the boldest sense of the word.

133 In contrast to the scantier cascades of the Satovy in the same latitude, the beautiful cachoeira already had the more grandiose character of the true Schingel cascades throughout, and down below, where the river again flowed onward, calm and clear, the water was beautifully dark and bottle-green. After only a quarter of an hour, however, a new, good-sized cachoeira
226 appeared, lower than the first, where I again had to climb out and wend my way overland. Here, too, some fishing was done.

/53 cont./

123 was amused. Tumayasa, as I now learned from Antonio, had
 109 been no little disconcerted by my call; he had answered that he
 was a Bakalrf, but that we were not Bakalrf. Obliging, the
 good man offered us his canoe, he himself climbed into ours,
 and took charge of guiding us. But we chatted no less busily
 101 than we rowed. The Bakalrf of the Satovy were Tumayasa's
 114 relatives and friends. There was wonderful news about the first
 village that we had visited in 1884. The old Indian whom we
 at that time had called the "professor" was on his way to the
 Paramatinga with a few others! They wanted to pay a new visit
 to Antonio and his tribal brothers. Paohaga, the first Bakalrf
 whom we had greeted on the Satovy on our previous journey,
 lived at the moment in Tumayasa's community, and a strange
 coincidence thus decreed that we were to see him again likewise
 131 in the very first village of the Kulisehu. Were we really on the
 103 Kulisehu? Yes, the river was called Kulisehu, Kuliseu, or
 Kulihéu, since "h" and "i" are interchangeable in Bakalrf, and
 all the tribes that we were looking for apparently also lived
 on its shores.

133 Cachoeiras, however, interrupted the conversation. We
 had set out at 12:00; after half an hour there came a low rock-
cachoeiras 60 meters long, through which we laboriously wound
 our way; then shortly after 1:00 No. 4 of this day's series, where
 we had to unload and stop for half an hour. At 2:45 we came
 to the fifth and last, which poured over the boulders in a mighty
 • 122 surge. Here, however, the pilot went on strike against going
 any farther in our canoe, which was succumbing to acute
 dropsy. We took him aboard as a fourth and left the corpse to
 its fate. Tumayasa, we had to acknowledge approvingly, had
 truly come our way at a good time; it is highly improbable that
 we three with our baggage and without knowing the way would
 have reached the village through the final cachoeiras in the
 miserable canoe that could no longer carry the single Indian.
 Certainly we would not have reached this goal today. At 3:15
 we landed on the left bank; we were in the "harbor."

/53 cont./

- 122 Who was more pleased, Tumayasa, who hurried on ahead in order to announce us and rapidly disappeared from view, or we ourselves, is difficult to say. We trudged behind one another [41] along the narrow path in the terrain cleared by burning, stepped [54] into the forest after a few minutes, heard loud shouting and [54/ 542] a confusion of calls, and a few hundred feet farther, after we had crossed a crystal-clear brook on a tree trunk serving as a bridge, we came in sight of three beehive-like huts which had 609 an open space between them. Awaiting us there, with Tumayasa enthusiastically gesticulating at the head, was a naked, brown band of men and, in the rear guard, of women and children, all gathered in a tight group and half embarrassed, half joyful, [596] but in any case most surprised. The man stepped toward us, stretching out the right hand, and said "ama = "you," "that is you," or "ama kYasiba" = "you, the Karaihe /Carib/."
- 829 Not they, but we are the "Karaihe" in their eyes, and I, who among us speak of the Karaihe tribe of the Bakañi, was called there the "ama kYasiba," the chief of the Karaihe.

670

/55/

Chapter V.

Bakañi 1691.

I.

Information about Kulietha and Kuludine. Antonio and Carlos back. A part of the world in which there is no laughing. Village layout. Introduction of the persons. My flute-house. In Paleko's house. Hospitality. Bean-cooking and dance songs. External appearance of the Indians. Nalodine and feeling of modesty. Eating and feeling of modesty. Tobacco club. Panomime: river journey, days' journeys, tribes, work with the stone ax. Presentation of "mât" and "waiwai." Tobacco planting. Fishing in the lagoon. Canoe-building.

/36 cont./

● 122 On the following day, 11 September 1887, I sent Antonio
[43] and Carlos back to Independencia with the news. In exchange
for a bush knife I had acquired one of the two canoes that the
Bakalif possessed. I myself wanted to remain behind to have
a new canoe made and, for the sake of my studies, to take ad-
vantage of the rare opportunity to stay alone among these chil-
[34] dren of nature. I heard that in the second Bakalif village lying
downstream there were three canoes and we could perhaps ob-
tain two of them. While a good rancho was to be built for those
remaining behind at our permanent quarters, one or two men
who were now to be fetched by Antonio and Carlos were to
ride with me to the second Bakalif village; there we could
complete our outfitting and then, if all went well, row back
to Independencia with four canoes, in order finally to com-
mence the actual river journey. Moreover, to save time,
Antonio and Carlos were to leave their canoe at the first large
cachoeira and find Independencia overland. Thus, along with
the experiences gained in the meantime by the gentlemen at
Independencia, the terrain would be thoroughly explored and
the question settled as to whether the permanent quarters could
not be pushed forward closer to the first Bakalif village.

123 After I had brought the two wethers to the harbor and they
had soon disappeared in the nearest bend of the river, I returned
to my new friends and soon felt so comfortable in their midst
that without hesitation I count those idyllic days among the
[21] happiest that I have experienced. I shall try to do them justice
in a little sketch, that will give me the opportunity to report
many little traits of the good people which could not be put in
a purely scientific report, but which nevertheless are not without
value, because they reveal the Indians to us not wholly as we are
accustomed to imagine them. Not a little of this disappeared
when the larger group arrived later: the complete unconcern
which they showed toward me as a single individual did not
remain, and their behavior more closely resembled the well-
known pattern customarily described in books. And here I
[14] [59] should immediately like to enter a protest, with regard to my

/56 cont./

114 Bakaif, against such views about their characteristics as are
 197 found, typically expressed, in the following sentences by Oscar
 Peichel (Abhandlungen zur Erde- und Völkerkunde /Essays on
Geography and Ethnology/. Leipzig, 1877, Vol. I, p. 421):
 "In no other continent on earth did one hear less happy laughter
 before 1492 than in America. The so-called red man remains
 the same in all climates, /57/ everywhere he is gloomy,
 silent, withdrawn, and intent on a certain dignified bearing."

159 These assertions are in no way applicable to the Bakaif;
 they were gay, talkative, and trustful, as I observed them in
 their association with one another and as they acted toward
 me alone. I shall not fail to give examples of this. In this
 village I laughed and heard laughter almost as often as under
 the coconut palm of Samoa and Tonga. It is true, their
 temperament is less vivacious and their entire view of life
 less sunny than among the children of the South Seas, the girls
 do not dance in the moonlight and the men do not sing on
 canoe trips; shyness and mistrust are more easily aroused,
 but all this is a long way from the sadness and reserve which,
 like the black hair and the Mongolian eyes, are summarily
 attributed to the Indian on the basis of appearances, as though
 there were but a single family between the Bering Strait and
 the Strait of Magellan.

361 The "village" was very small. It consisted of two large
 342 round houses, in each of which several families lived, and a
 342 small, empty, somewhat dilapidated oblong house, in which I
 122 took up my residence. Between the houses stretched the "tsira,"
 447 an open place where a few racks stood for drying the white
 251 manioc flour spread out on mats, where in the center lay a
 241 long, slender log for sitting, and, toward the edge, there grew a
 245 few stalks of cotton, Orlean bushes (Bixa orellana), and
haksyva palm (Acrocomia), mangaba /fruit of the mangabeira/
 (Hancornia speciosa), fruta de lobo (Solanum lycocarpum), and a
 489 sort of avenue of stately piki trees (Caryocar butyrum). Toward
 824 the east a path led to the "harbor" across the nearby brook, toward

/59 cont./

123

During the first two days I modestly restrained myself in order not to alarm the good people. I also noticed that one of the men was almost always detached for special duty near me and thus a sort of guard was established. When on the first night, after I had taken my leave, I wanted to stay up for a while with a light and write in my journal, old Paleko appeared at the door and asked me just as politely as urgently to go to sleep and blow out the candle. My discretion bore good fruit: they soon took me into the two large houses: in one Paleko and my intended were the chief occupants, in the other Tumayaua and his daughter. They took me out to fish, to the launching of the new canoe, and the like, and everything could not have been better, if only I had not suffered from chronic hunger as a result of their hospitable, but for me absolutely inadequate board. I had to try to help myself by heavy smoking and in this respect achieved what was humanly possible, whereas almost the only time the Indians gave themselves up to this pleasure, but then in a body and with great enthusiasm, was during our nightly tobacco meeting outside on the plaza, the jolliest hour of the day.

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My little house had served at the time of the festivals as the dance house, "kxato-éti," or "flute house." Two reed flutes hanging on the wall in a case made of burnt palm straw were the only remains of past glory. For me, however, it was better this way, for the women, who passed in and out of this ruin freely, may never enter the flute house of the men. It was seven paces wide and nine and a half long; the main posts in the center, standing two and a half paces apart, which supported the roof, were four and a half meters high. At the top, in the straw roof, a vent one meter and three and three-fourths meters long was left open. A couple of fish weirs stood in one corner, but otherwise there was nothing but the two posts, from one of which I had stretched the hammock over to the wall.

231

Besides my guard of honor, I also had the company of a japú (Carrizal), who seemed like a green tropical Jim Crow /Hans Hucklebein/ to me; he was permitted to sit only up in the

/62/

342 Turnayaua's house was a little smaller; here Eva's children peeped out of the little hammocks, but otherwise the picture was the same.

122 The lodgings pleased me more than the second part of the
262 room-and-board. As far as my diet was concerned, it was bad.

I did not see meat at all during my stay in the village, if I except two mice that were shot. Fish was given to me rarely and in small portions as though it were one of the costliest of dishes: once a little pot of creatures the length of a little finger in a saltless broth with a corn-cob stalk as a spoon; twice a piece of [252] grilled fish barely hand-size and served on beijú as on a small plate; and once a piece of electric eel, almost too fat, but good and with a skin like smoked eel. Then once I was allowed to dip beijú in fish oil, which would not have been a special delicacy even for the Bakaíri if in their childhood they had been obliged to

[252] take cod-liver oil. I do not find anything else recorded in my journal -- on the other hand, on the first day my intended shared with me roasted maize kernels which she held in her lap as she squatted on the ground; occasionally she also brought me a couple of mangabas, and during the inquiry about vocabulary, Eva offered me ants, a palm-boring beetle which still had half a leg, and a fat larva, all of which were supposed to be "iwakulukulu," the superlative of everything good and fine in Bakaíri. There was no 272 lack of mandioca flat-cakes or beijús and drinks. The festive drink, püserego, however, lasted for only two days; greenish gray like soapy water, warm and covered with bubbly foam, it never- 262 theless had a pleasant, insipid, sweet taste. The beijús were very different in quality, depending on the type of flour; they were usually crumbled and, mixed with water, taken as a drink.

[122] On the other hand, my hosts were heartily willing to relish the little that I had with me in the way of beans and salt and urgently begged for them. There was some difficulty with the beans. Paleko and I together cooked them, but both for the first time in our lives. I kindled the fire and he fetched sticks of wood; we set an earthen pot with the beans in it on three stones and cooked 533 away. Paleko sang to it, plaiting his basket and beating time softly 126

/74 cont./

226 and sought to drive the fish into them. It was an amusing sight: the girls extremely agile, the men less quick, fat Yapü in particular not at all in his element apparently, much laughing and splashing; in the air a few hovering dragonflies and humming bees without number, on the shore under the tree the busily commenting old Paleko, who leaned with his left hand on a stick and held pressed under his upper arm on the same side the very superfluous stone ax. The fish were called poniú or poriú, the jejú of the Brazilians.

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● [122] The bark canoe that I had ordered was ready on September 18: the stone ax had worked slowly, but very neatly. Four men carried the vessel to the river: on their shoulders they had placed rings plaited out of brown bast and with exactly the same appearance as those our market women wear on their heads.

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[114] I had now been alone with the good Bakairi for more than a week and I noticed that they were becoming somewhat impatient. They asked far too often when the "younger brothers" were coming. What I had carried with me in the way of valuables was long since in their possession anyway: even my améma ikúto ("figure of the lizard"), a reptile with glass scales and ruby-red eyes, which they had greedily attempted to get belonged to them.

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[122] But our good understanding remained the same up to the final hour. If it had been up to me, I would have preferred to spend the entire rainy season with them, although I could not get rid of a sourish taste in my throat from the eternal starchy food and I was also suffering from digestive upsets. My first impressions about the peaceable and sympathetic character of my hosts needed no correction. The elders were wise and solicitous, the young people vigorous and agile, the women industrious and domestic, all of them well-meaning, a little vain, and, with the exception of a few mothers absorbed by their duties, always gay and talkative. All were honest. No one ever took anything of mine, lost things were often brought to me, anything that I had received in trade was always regarded as my property.

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Simple communication referring to ordinary activities caused no difficulties. With 50-60 words one can, with a little practice, converse fluently in any foreign language: this /diener (masc.)/, this /diener (neuter)/ yes, no, is there, is not there, do not know, want, do not want, what is it called, what, where, when, how much, all, few, much, another, immediately, tomorrow, I, you, one, two, three, good, bad, large, small, near, far, up, down, with, for, in, toward, let us, give, take, bring, put, go, go away, come, arrive, stay, eat, drink, sleep, make, cut, stop, and the most important substantives. The otherwise so necessary "thank you" and "please" are unknown to the Brazilian native. With a small part of these words one can get along very well, and it would be too bad if it were otherwise. The fundamental grammatical differences, for example, between Portuguese and any Indian language of Brazil are so great that no colonist or soldier is ever able to penetrate its system: even the pronominal prefixes and the postpositions form an insurmountable obstacle. On account of them it is unfortunately not possible in many cases to separate out the word stem, which we, according to our linguistic feeling, require first of all, from the fusion made with those elements. The stem of the verb, besides its combination with pronominal prefixes, is joined and assimilated with adverbial expressions, in order to give what we call inflection, in such a way that a poor devil of a beginner sinks into absolute despair. Since in Bakairi "zite" and "kXanadile" both mean "I am taking along," different forms of the same meaning, how am I supposed to guess that the verbal stem "za," which, according to the phonetic laws of the language, changes to "ha" and "a," is given in the "a" /79/ of kX-an-a-dile? Thus, with the (already altered) verb stem "e," to see, "you see" is "mēta," and "you do not see" is manepūrāma and is to be analyzed:

<u>m</u>	-	<u>e</u>	-	<u>ta</u>	and	<u>m</u>		<u>an</u>	-	<u>e</u>	-	<u>pūra</u>	-	<u>ama</u> .
you	stem		inflection		you		inflection	stem		not		you.		

182/

Chapter VI.

1. Joint Departure and Visiting of the Three Bakairi Villages.

Independencia during my absence. Preparations for setting out. To the first Bakairi village. Photographs. Doll delivered. To the second Bakairi village. River journey. Hospitality. Memory to fetch food. Nocturnal dance. Fries in the house of the chief. To the third Bakairi village. Speeches of welcome. Collection. The first Nahupai. Body measurements and heads.

- 122 On 19 September 1897 Ehrenreich and Vogel arrived. We traveled together to the second village of the Bakairi, where we acquired another canoe and returned to the first village. The former left for Independencia on 24 September and I followed them on the 25th, overtook them, for Carlos was ill with fever, and on the 26th we were all united again in Independencia. Tamayana and Lucha had accompanied me and were now able to study the "wan-wan" in the original. I do not yet want to describe our visit with the second Bakairi here, but rather would like to include it in the report concerning the later, joint one, so that the crisscross routes will not make it difficult to get an over-all view.

128 I had been absent from Independencia from the 8th to the 26th of September. It may be imagined with what a feeling of relief Wilhelm and Perrot greeted our canoes.

The mules had caused them and old Januario a great deal of worry. Day after day first this one and then that one was missing. Once Januario had been obliged to fetch back an animal from the next-to-last campsite of the journey here and had thus always been on the go. Meanwhile fresh young grass had sprung up on the queimada and the future was thus assured. The donkeys were in good condition; they were already beginning to grow fat, were already becoming unmanageable, and came daily to drink at a pool. Only "Balisa," the "post," had come up with a hole filled with maggots in his back. "Tormenta" had been relieved of the pangs of existence. He could no longer stand on his legs, no longer ate the grass that was carefully cut up for him, and one morning lay dead on the sandy beach.

/64 cont./

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We could thus be satisfied with our *Independencia*. It had a pleasant broad open plaza and one lower level where the clear brook emptied into the river, the small kitchen area shown on Plate 12 /omitted in the translation/. Several hammocks were also set up there, whereas Ferret's tent and the tents of the soldiers stood above, beside the "new construction." Everybody now worked busily to get a roof on this little house. A few loads of *buriti* leaves were fringed with the donkeys; unfortunately a great number of large ticks were also imported on them. Cross-rafters were lashed together with *pindabyba* bast to form a *girão*, a supporting framework, and above this the roof was covered with *buriti* leaves. The wooden saddles and the leather bags were stacked up in the house and the ethnological collection was sheltered on the framework under onchides. A good-sized space remained for *Januario* for sleeping.

[121]

The collection was a promising beginning. It already contained almost 120 specimens which were catalogued and provided with tin numbers. Less effort was required for the distribution of the food supplies. A small part was set aside for the return journey by land. The first experiments were now made with the Kemmerich tubes of meat: it turned out that they were best cooked with vegetable cubes, *Mélange d'Équipage*. *Tumayasa* promised to see to it that *mandioca* flour was delivered from the village to those remaining behind, and *Januario* had before his eyes a bag of magnificent beads, turned over to him as a lure for the suppliers.

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Tumayasa further promised to accompany us on our trip. We guaranteed him two fine axes, several shirts, and so many beads that he would be the richest /85/ man on the *Kulirihu*. He and *Luchu*, pampered on all sides, felt immeasurably content in their new environment. We showed them the campsite in Bengal light, which, in fact, looked magnificent, although the nightly illumination by thousands of fireflies which performed their torch dances in front of the dark background of the *queimada* perhaps created

[126]

more of a mood. *Tumayasa* and *Luchu* unhesitatingly let themselves be photographed (Plate 6).² They did everything that was
²[See P. 40--Analyst]

/85 cont./

124 asked of them. Indeed, Tumayana accepted without delay the invitation to mount Perrot's horse. I led the animal for a while and then let it trot; the noble chief rode and rode, for he did not know how to get back. But there was something of a historic moment in the picture: the South American of the Stone Age on the back of a horse for the first time. Luchu was not yet ripe for this idea; the young man could not to be persuaded to follow the example of the plucky uncle, who was highly pleased with the experience. Tumayana also measured the horse by feeling the head and neck in comparison with his body size: obviously he wanted to furnish the tobacco club with a scientific description.

122 With the help of the Indians, two more canoes had been made; on 29 September the oars were carved and on the 30th the canoes were experimentally loaded.

(103)

To the First Sakahf Village (Maigf).

On 1 October we got up at four o'clock and at six o'clock we set out. We were distributed in the five canoes: 1. Antonio, Wilhelm, 1. 2. Ehrenreich, João Pedro, 3. Vogel, Perrot, Columba; 4. Carlos and Peter with heavy baggage; 5. Tumayana and Luchu. "Adieu Januario, Raymundo, Seryto, Manoel! Ad 4 volta, until our return! Take care of the animals, don't quarrel, and keep well!" "Feliz viagem!" called back the good fellows, in whose place I truly would not have liked to be and who were now going to count the days until our return would again give them their freedom.

We rowed busily, made a midday pause on a rocky island, and at a quarter to five our canoe was the first at the big cachoeira which we christened Salto Taunay in honor of Senator Taunay. I took a splendid bath in the whirlpool and then sat down at a lookout point: dusk was beginning to fall and no one came. At a quarter to seven, in the light of the full moon, the others appeared; they had remained at the island until three o'clock, sleeping and boiling maté. Fishing was made difficult by the all too bright night. It was not until eleven o'clock that the men

/93 cont. /

000 brought three large fat hades, which traveled to the grill and well deserved being eaten, even at the winching hour, in the scenery of the roaring waterfall gloriously illuminated by the moon.

122 On 2 October we set out at 6:30 and reached the hades harbor at 2:15. Good Pale was already standing there with a bowl of mandioca paste. Wilhelm and I immediately went to the

123 village. It was very enter-hades waiting /H/ to observe how one well-coming scene followed the other, since the canoes arrived at intervals, new guests, again and again new excitement, and a new rushing forth out of the fire-house, where we sat amidst hades

302 and calabashes. Some of the people had adorned themselves festively with colored hades Kulekule had decorated his face and upper body with orange-red lines and dots, my intended had red serpentine lines on her upper thigh, the Egyptian a red line-head and nose, Tumayana's small grandchildren were dobed and smeared black, their mother Eva appeared with her hair and skin powdered white from her hades work. Good-natured Awi were a cake knife, that is, a hades turner, in her hair in a curious fashion.

301 There were also foreign visitors present from Village II and 628 III: we counted 18 hamm-hades in Paleko's house and 13 in Tumayana's 574 houses. Ehrenreich was taking photographs. For each shot the 126 models were compensated with a few beads. They were somewhat afraid, but the beads conquered the fear of danger. The women's group on Plate 5 was obtained only with difficulty. The women had let themselves be positioned and arranged, and Ehrenreich was on the point of exposing the plate, when they suddenly discovered their mirrored image in the lens and, astonished, fell upon the apparatus in order to examine it more closely. The photographer in dire distress! Tumayana had gained possession of a useless plate of glass -- "hades" water - and with it, following Vogel's directions, he set the first window in the straw dome of his house.

123 On this fine day I wanted to present a gift of honor to my hosts. Two young ladies of Berlin had given me a pretty blond doll to bring along, which they themselves had fitted out with a [see p. 28--Analyst]

[18 cont.]

497 grandeur. We had to move the stones laboriously out of the way at the edge of the pelings in order to pass through even with our narrow canoe. Behind this a width of 124 meters.

At the last rapids Vogel was shipwrecked. The instruments remained dry, but the condensed-soup tablets suffered a premature



Fig. 3. Bird cage.

122 soaking. So we utilized the opportunity to brew, for once, an extravagantly strong soup from the hopelessly softened pieces. We stopped behind the site of the accident, from here visited the Bakaif village on the next day, 4 October, and meanwhile had the canoes transported to the harbor. On this stretch, too, Vogel's canoe hit a stone and went under. On this occasion a water thermometer given us by Herr von Danneberg sank into the depths, true to its destiny, but remained below, never to be seen again, and eluded a reading.

/83 cont./

121 taken on him. With lively gesticulations and a /84/ memory
 123 worthy of apperception, he repeated the entire procedure: the
 head from front to back, from side to side, the nose from top to
 bottom, the space between the eyes, the length of the extremities
 and their form, the height of the navel above the ground, etc.,
 etc., and after each pantomime he stretched out his hand toward
 the lataul, the beads. There was nothing for it, the man's
 claim must be admitted, but I was obliged to compensate him
 with small embroidery beads, for when I started to pay him,
 he faithfully went over the number of measurements again after
 each pair of beads, first pointing to the latter, then to the cor-
 responding part of the body, and he did not rest until the long list
 was quite carefully brought to an end. If these instances pile
 up, I said to myself, and if the Sakai produce many such
 critical natures, their art of counting will make rapid progress.
 Here, indeed, was a tangible example of how trade fructifies
 and develops arithmetical gifts!

124 The women offered some resistance. It was quite impossible
 125 to take the readings on them in the flute-house. They were not
 126 permitted to enter it, although the noble building was already
 half in ruins. Hence they were measured and photographed on
 the plaza.

123 We carefully packed up our battered treasures and asked
 Poriso to keep them for us in his house until our return. We did
 not dare overload our canoes and had to provide room for the
 collection among the tribes living downstream. Poriso, before
 our eyes, shoved the bundles onto a high cross-beam between the
 center posts and promised that no one would touch them.

226 At 4:30 we then set out, very satisfied, for the harbor once
 127 more. Antonio with eight Indians had gone out in front of the
 inlet where fishing was more rewarding and there demonstrated
 the use of the hook and line. His companions were able to set out
 homeward toward the village with a heavy load of piranha, a
 122 bagadé, and a pintado. We traded one of our small canoes for a
 better, larger one.

/127 cont./

luggage. They reached the place where the Kulische empties
 /128/ into the beautiful wide Kuluéne in seven hours, passed
 a tributary on the left, a canal of the Mariapi-Nahuquá on the
 right, found on the right bank the Trumai villages in the con-
 dition described on page 114, and from here were able in all of
 four hours -- in eight hours from the emptying of the Kulische --
 to reach Schingl-Koblentz at the junction of the Kuluéne and
 Roroso, that large sandy beach where our meeting with the
 Trumai was enacted in 1884.

At that time the Trumai had thus come down on their
 Kuluéne, and this large river, of which we knew only the
 mouth, was designated for us as the "Kulische." A strange
 development! On our new expedition we had sought the
 "Kulische" and had found and traveled the Kulische as well,
 but we had meant the Kuluéne. Even the Trumai live below
 the Kulische mouth, farther up on the Kuluéne lived the
 Nahuquá tribes, which fortunately, however, were also settled
 on the Kuluéne in the village visited by us.

Vogel and Fernot had bad weather. On account of the cloud
 cover, the astronomical latitude could not be determined
 either at the mouth of the Kulische or in Koblentz. The Kuluéne
 was 241 meters wide below the Kulische mouth, 289 meters
 somewhat above it. From Koblentz they had gone up the
 Roroso, had passed the Batovy mouth in a scant half hour --
 where on 30 August 1884 we had emerged from the endlessly
 winding forest stream and for the first time were able to enjoy
 with some certainty the hope that we had actually found the
 Schingl -- and had finally continued the journey on the Roroso
 for two kilometers farther upstream. The Roroso had an aver-
 age width of 250 meters and a depth of three to six meters; the
 Kuluéne, above Koblentz, measured only 187 meters and the
 main river at our sandy beach, 366 meters.

If we did not wish to jeopardize all of our success, the
 thought of traveling up the Kuluéne and visiting the other
 Nahuquá villages was completely out of the question. The rainy
 period had set in in earnest, the journey upstream was becoming

SP7
UNAKA SP18
MCH. 1874
QUETO SP6
YATAMA SP25

/126 cont./

increasingly difficult, the provisions were exhausted, and before us lay the prospect of a long land march made exceedingly more difficult by the rise of the waters. The food supplies that had been brought along were practically exhausted, except for salt, Paraguayan tea, and a little coffee. The soup tablets had disappeared, there were two containers of vegetables left, and the rest consisted of a little bottle of Kemmerich bouillon, two small containers of peptone, and three bottles of liquor. Only Kemmerich meat powder had made it possible for us to stay in the Indian villages; the last two containers of it had been cooked in the Auetó village.

On 31 October we set out on the return journey. Without the help of the Indians we should have been unable to transport the collection to Independencia, for we did not have enough canoes. For this service, however, we had carefully saved a number of attractive and useful trade items. First /Pl. XI appears here/ /129/ five Auetó accompanied us to the Mehínakú in several canoes filled with our loads, the Mehínakú helped us on to the Nahupá, with the Nahupá we reached the third Sakalri. Sakalri from all three villages took part in the transport that increased from village to village, and on 13 November we drew up, a small fleet of 13 canoes with 14 Sakalri, in front of the kitchen site of Independencia.

I should like to sketch briefly what is still to be reported from the second visit to the villages. The two Mehínakú days were very pleasant and instructive. Photographs and measurements had to be taken, since Ehrenreich had been ill at the time of our first visit. During the measuring, the women trembled all over their bodies. They had remarkably many children: in the case of one woman we counted the unheard of number of six, another had four daughters. Later I shall have to sing the praises of these Nu-Arúsh women, the inventors of the pots, and the best benefactors of the mandioca industry. An excellent picture of the company is shown on Plate 8, "Demonstration of a bird whistle" /see p. 85/. They are listening to the swelling tones which the native sitting in front of me is drawing out of the new silver object. The gesture of the little girl in the

[Text continues on p. 122]

SP18
MCH. 1898
YAC. 1898
SPES

/130 cont./

ruined by buckets, and the shower bath was quite cold, scarcely more than 15°. Our good Malinaki were unhappy that we did not follow their example and pull against the heavenly shivers; they hastily built a protective roof, probably more to keep busy, and complained incessantly, "uilep, uilep!"

In the harbor of the Malinaki we acquired another canoe; meanwhile the Auro who had accompanied us thus far had disappeared without a trace. Vogel's hunting knife was also missing.

The Nahuqu village was in the middle of the piki harvest. Like common bells in an arsenal, the piki lay in piles outside and inside. Racks had been set up in the houses to dry the seeds, the women were busy peeling the fruit, cooking it, and scraping the seeds, human brains and uterine butter yellow -- Caryocarp burmannensis. No paga, but piki juice; the piki seeds with an almond-like taste, an electuary "piki herb" not at all bad in moderate doses. Many sick in the hammocks, stomach and skin affected, one old baldhead, face and head covered with sores. Tumayau was given piki as a parting gift for the trip. Only one newborn child, which the mother brought to us so that we would blow on it, seemed to know nothing yet about piki.

In Bakalif village III, which, by the way, the Nahuqu accompanying us did not want to enter, the old festival had burned down and the people were very much afraid of the previously greatly admired matches. But we did find magnificent bird-masks and fish-masks. Of the two canoes we ordered, one was not yet finished and the other had been wrecked.

Bakalif village II seemed deserted. The occupants were in part absent, why remained unclear; also, we had apparently seen foreign guests the first time and included them. Chief Aramoke, however, was gracious as ever and had set before us beipis which we could have offered the most distinguished tea guests at home. It was only with great difficulty that we found a few men to transport part of the collection for some distance overland. It was always said that they had to stay with the children. Then in the chief's house lay a woman with burns on

Pref121
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In order to protect themselves against the numerous supernatural dangers that surrounded them, the Bakairi/ Bakairi/ made use of two methods: shamanism and the uabi state, or ritual seclusion. The aim of this article is to examine these two methods of Bakairi culture in the light of data gathered by us (1) and with the help of the existing relevant

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1. The data that we present were gathered in 1947, during a visit to the Simões Lopes Indian Post of the Indian Protection Service, which was sponsored by the School of Sociology and Political Science of São Paulo in collaboration with the Institute of Social Anthropology of the Smithsonian Institution. Except where specifically mentioned in a footnote, the data mentioned were obtained from the Simões Lopes Indians.

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literature. However, although the Bakairi have been visited from an early date by several ethnologists and their customs have been mentioned in the literature to support ethnological theories, very little is yet known on their culture as a whole. Most of the reports left by scholars do not give a rounded view of Bakairi culture and focus rather on their technology. On the other hand, the present-day Bakairi are quite acculturated, and it is difficult to obtain complete data on their old culture. We shall attempt nevertheless to try to contribute here to a clarification of the problem.

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The Bakairi now number about 250 individuals, according to the estimates of the Indian Protection Service, 260/ in 1947. They live in aldeas in Mato Grosso, at the Simões Lopes Post of the Indian Protection Service, on the banks of the Paranatinga River, and in groups scattered along the

(P-9-A)

THE BACAIRI

117 This brief account of the Bacairi is based on
 121 field work done among the Bacairi living in the
 122 Government Indian Post on the Rio Paranatinga
 in June 1947. The field work was carried out
 in the course of a reconnaissance survey which
 the writer was then making of some of the central
 and northern Indian tribes of Mato Grosso.
 123 This and other trips at the time were made in a
 Ford truck put at the disposal of the writer by
 the Serviço de Proteção aos Índios. By using a
 truck the trip to the Paranatinga could be made
 over the Pista do Matogrosso in 2 days in
 contrast to the old route along the Rio Cuiabá
 which, on horseback with pack cam, takes from
 2 to 3 weeks. The writer was accompanied by
 Fernando Altmeyer Silva of the Escola de
 Sociologia e Política de São Paulo and by Rev.
 Thomas Young and Rev. W. L. Buckman of the
 South American Indian Mission. The Reverend Mr.
 124 Young, who has spent more than 10 years among
 the Bacairi, was of great help in selecting inform-
 ants and in adding to our knowledge of the
 Bacairi.

125 According to estimates made in 1947 by the
 126 Brazilian Indian Service (Serviço de Proteção
 aos Índios) there are between 200 and 250 Bacairi
 living in the northern part of Mato Grosso State,
 Brazil, divided between the Indian Post of Simão
 Lopes on the Rio Paranatinga and the village of

127 Rio Novo some distance to the northwest. The

128 Bacairi claim that the whole tribe originally

129 lived together on the Rio Paranatinga (headwaters

130 of the Tapajós River), but attacks by other

131 Indians and Brazilians forced them to move

132 about 50 years ago. Owing to a dispute the

133 tribe split, one group moving north to settle on

134 the banks of the Rio Kulién, a tributary of the

135 Xingó River, the other moving to Rio Novo.

136 After about 50 years in the Kulién Basin, this

137 group moved to the present location of Simão

138 Lopes, not far from the original Bacairi settlement

139 on the Rio Paranatinga. Although the Rio Novo

140 group has adopted Brazilian customs and manages

141 without Government help, some have moved to

142 Simão Lopes where the Bacairi now live on
 reservation lands and receive assistance from the
 Brazilian Government.